

# A myrroure

or lokyng glasse wherin  
you may beholde the  
Sacramente of  
baptisme de-  
scribed.

Anno. M. D. xxxiii.  
Per me J. F.

He that wyl beleaue and  
be baptised, shalbe sa-  
ued. But he that  
wyl not beleaue  
shall be con-  
demned.  
Mar. xvi.

30:99



## A declaration

**C**onsiderynge the manifold and lamentable errours wherw<sup>th</sup> not the ignorant people onlye, but also the learned (as they seme) haue bene seduced long as touchynge the blessed Sacramente of Baptisme. I thought it expedient therein to wyte my mynd. Trusting by that meanes to brynge agayne the blynd hertes of many vnto the ryght waye, and I doubt not but that the elect and chosen of God that know theyr sheperdes voice, and haue the spirite to iudge all thynges: shal easely perceyue whether this be conformable to theyr maisters voice, & shal

A.ii. here:

John. x.  
1. Corin. ii.

## of Baptisme.

hereby be monished to leaue  
theyr wāderyng in the darke  
and lothsome wayes whiche  
leadeth vnto deathe and to  
walke wythout stumblyng  
in the comfortable light whi-  
che bryngeth theyr conscien-  
ces to reſte, and ſuche peace  
that paſſeth all vnderſtan-  
dyng.

**T**he one erroure is thys they  
put ſo greate confidence in  
the outward ſigne that wyth-  
out diſcretiō they cōdemne  
the Infantes, whiche dye  
or they be Baptiſed vnto e-  
uerlaſtyng payne, an other  
is this. They cleaue ſo ſtrōg-  
lye vnto the weake Cerimo-  
nies that they thynke yf a  
drunken prieſte leaue out a  
worde

## A declaration

worde as Aolo say ye, or Cre-  
do saye ye forgette to putte  
pyttell or salte in the chyl-  
des mouthe that the Chylde  
is not christened, yea so much  
giue they there vnto the beg-  
gerlye salte, that they wyl  
saye spyll not the salte, for  
it is oure christendome, and  
wyl also to swere by it. Say-  
inge by thys salte that is my  
christendome. Alas what  
blynderesse is thys, these two  
erroures are the principall  
that I dooe entende at thys  
tyme to confute. For when  
they are fallen: the other that  
are grounded on these muste  
meades decaye. Fyyste we  
muste marke thre thynges  
in euery Sacrament to be co



of Baptisme.

sidered the signe, the significacion and the sayth, whiche is gyue vnto the wordes of God. The signe in Baptisme is the ploungyng downe in the materiall water and lyftynge vp agayne by the which as by an outwarde badge we are known to be of the nūbre of them whiche professe Christe to be redemer and Sauour.

¶ This outwarde signe doth neyther geue vs the spirite of God: neyther yet grace that is the fauoure of God. For if thozowe the washyng in the water & spirite or grace were geuen: then shoulde it folowe that who so ever were baptised in water shoulde receyue thys precious gyfte, but that

is

is not so, wherefore I muste  
 neades cōclude that this out-  
 warde signe by any power or  
 influence that it hath, byn-  
 geth not the spirite or fauour  
 of God. That euery mā recey-  
 ueth not thys treasure in bap-  
 tisme is euident, for be it in case  
 of a Jewe or an infidel should  
 saye that he dyd beleue and be-  
 leued not in dede, and byō his  
 wordes were baptised in dede  
 (for no mā cā iudge what his  
 herte is, but we muste receiue  
 hym vnto baptisme if he con-  
 fesse oure fayth w<sup>th</sup> his mouth  
 al be it his herte be farre from  
 thence) thys miscreant nowe  
 thus baptised hath receyued  
 this outwarde signe and Sa-  
 crament, aswel as the mooste  
 A.iiii. fayth-

faythfull man beleauynge.  
 Howe be it he neyther recey-  
 ueth the spirite of God, ney-  
 ther yet anye grace but ra-  
 ther condemnation. Where-  
 fore it is euident that the ex-  
 terior signe gyueth not thys  
 gyfte whyche is also as cer-  
 taine in al other Sacramen-  
 tes, yea in the Sacramente  
 of the altare whyche maye be  
 called a double Sacramente.  
 For it is not onelye a remem-  
 braunce that the natuall bo-  
 dy of Chyste was broken and  
 his bloude shedde for oure re-  
 demption as the Euangeliste  
 do testifie, but also it is his  
 spiritual bodye whiche is the  
 congregation of the faythful  
 as S. Paul testifieth: saying  
 inge

Note.



## A declaracion

the bread which we breake is  
it not þ partaking( þ is to saye  
we þ are partakers ) of the bo  
dy of Christ: for we( saith he)  
thoughe we be many yet are  
we one bread & one body, but  
for al that, the receyuyng of  
thys Sacramente giueth vs  
not the spirite of God neither  
yet his fauour: for the wicked  
receiueth it as wel as þ good.  
Howe be it that receiuyng is  
to there dampnation. Where  
fore it foloweth that the out-  
ward signe giueth no mā any  
grace. Moreover if the spirite  
of God & his grace were bound  
vnto þ sacramētes, thē where  
the Sacramētes were mini-  
stred there must the spirite of  
grace wayte on & where they  
were

## of Baptisme.

were not ministred should be  
neither spirite nor grace. But  
that is false, for Cornelius &  
all his household receyued the  
holy gooste before they were  
baptised. In so much ꝑ Peter  
sayed maye any man forbidde  
that these shoulde be baptised  
wyth water whiche haue re-  
ceyued the holy gooste as wel  
as we. And so he cōmaunded  
thē to be baptised, in ꝑ name  
of the Lorde, here maye we se  
that as the spirite of God ligh-  
teth where he wyl, neyther is  
he bounde to any thyng. Yea  
and thys ensample doeth well  
declare vnto vs that the Sa-  
cramentes are geuen to be an  
outwarde wytnesse vnto all  
the cōgregation of that grace  
whiche

## A declaracion

whiche is gyuen before priuatly vnto euery man.

**E** So is baptisme giue before the congregacion vnto him whiche before he receyue it hath other professed the religiō of Christ, or els hath the word of promise, by the which promesse he is knownen to be of the sensible congregacion of Christ & for this cause whē we baptise one þ̄ is come vnto thage of descrecion we are of him whether he beleue if he answere yea & desire baptisme then is he baptised so that we requier faith in him before he be baptised which is the gifte of God and comyth of grace and so it is an outwarde signe of hys inuisible fayth whych be=

Note.



## of Baptisme

before was gyue hym of God:  
If an infāt be brought vnto  
baptisme whome hys frendes  
offer bp willynge to sanctifye  
and fulfil the comaundement  
and ordinaunce of God we en-  
quyre of his frendes before the  
cōgregaciō whether they wyll  
that theyr chylde be baptised  
and when they haue answer-  
ed yea, then receiueth he bap-  
tisme. Here also went before  
the promise of God that he of  
his grace reputeth oure in-  
fantes no lesse of the congre-  
gation then the Infantes of  
the Hebrewes & thoroowe bap-  
tisme doeth the congregacion  
receyue hym whiche was first  
receyued thoroowe grace of the  
promyse, thus may we se that  
bap-

## A declaration

baptisme bringyth not grace  
but doeth testifye vnto the  
congregacion that he whiche  
is baptised had suche grace  
geuen hym before, so is bap-  
tisme a Sacrament, that is,  
the signe of an holye thyng  
euen a token of the grace and  
free mercye whiche was be-  
fore gyuen hym a visibler en-  
sample of inuisible grace which  
is done and giuen throughe the  
gentilnesse of God. By thys  
maye we perceiue how grosse  
theyr ignoraunce is whiche  
without discrecion cōdemne  
the infantes that departe out  
of thys worlde not baptised  
in oure materiall water. For  
if that water gyue no grace  
as I haue sufficiently prouid,  
why

## of Baptisme

why should they condemne  
more before that washyng  
thē alter. Beside that the elec-  
tion of God is fre & foloweth  
not oure sayth but sayth folo-  
weth the election as it is wri-  
tē. And there beleued as were  
ordained vnto euerlasting life  
for they that are chosen from  
the begynnyng are no doubte  
chosen before they had sayeth,  
we ought not therfore to geue  
suche vniaduised iudgemente  
on these chyldren whiche by  
theyr age haue not yet harde  
our sayth, seinge Goddes ele-  
ction is hidde from our eyes.  
¶ The chyldre of Israel were  
a people whiche God had cho-  
sen from amonge al the naci-  
ons of the worlde and gaue  
them



## A declaration

thē circūſition for a token and  
memorial of þ election, whiche  
circumſition was a figure of  
our baptiſme & they thought  
that the gentiles whiche were  
not carnallye circumſiſid had  
ben al cōdemned. But theyr  
opinion deceyued them, for  
there were alſo of the gentiles  
whiche althoughe they were  
not circumſiſid outwardelye  
were electe of God and were  
ſpirituallye circumſiſid whiche  
onely is the thyng that God  
regardeth as Paul testiſieth  
ſeing he is not a Jewe which  
is a Jewe outwarde, neyther  
is that circūſition any thyng  
which is outward in the fleſh  
But he is a Jewe whiche is  
hidde wythin the circūſition

Roma. ii.

## of Baptisme

of the herte, which is the cut-  
tynge of, of carnal desyres is  
the trewe circūcision, this cir-  
cumcision was in pryce wyth  
God with the whiche the gen-  
tilles, as Job were circum-  
cised, and in lyke maner may  
we say of oure baptisme he is  
not a Christen man which is  
washed with water nether is  
that baptisme whiche is out-  
ward in the flesh, but þis is the  
very baptisme whiche God a-  
looth to be baptised spiritu-  
ally in the herte that is to sub-  
dewe and wede out the bra-  
ches of synne that it raygne  
not in youre mortall bodyes  
and brynge them into bon-  
dage vnder it, of the whiche  
oure baptisme is but a signe  
and

## A declaracion

and there are many I doubte  
not whiche are thus spiritu-  
ally baptised al though theyr  
bodies touth no water as  
there were gentils thus spiri-  
tually circumcised and yet ne-  
uer cut of the fore skynne of  
there priuie members

**F**urthermore the children  
of the vncircūcision are of the  
people & congregacion of God  
aswell as þe Hebrewes childre  
vnder the lawe were members  
of there congregacion I take  
þe cōgregacion of God in this  
place euē somewhat largely þe  
is for al thē þe are thought or  
coūted to be members of Christ  
as it is taken mathewe. xiii.  
where Christ cōpareth it vn-  
to a nette whiche receyuieth  
B. i. both

Mat. xiii.



## of Baptisme.

Math. xxv.

bothe good fishe and euil and  
againē Math. xxv. where he  
likeneth the kyngdom of hea-  
uen that is to say the congre-  
gacion of God vnto. x. virgēs  
of the whyche. v. were wyse &  
v. folyse but I speke not in  
this place of the electe sancti-  
fied and inuisible congregaci-  
on, whiche is without spotte  
and wrinkyl and onelye kno-  
wen vnto God whyche hath  
chose her before the feūdaciōs  
of the worlde were layed ney-  
ther is it to be esteemed but  
God is as mercyfull vnto vs  
which are of spiritual Isra-  
el, as he was vnto carnal Is-  
rael. S. Iohn, saynt Paule,  
and such other were they not  
beinge infantes of the congre-  
gacion

## A declaracion

gaciō of God electe in Christe  
Jesu before the creacion of  
worlde, howbeit in theyꝛ in-  
fācy thei nether had faith nor  
yet knewe any thinge of this  
electiō, Mathew, zacheus, &  
the these and marye magda-  
len were they not lyke wise so  
chosen yet they them selues  
knewe it not vntill they were  
lightened of the holy gost and  
drawen vnto Christe by the  
heauenly father nether kno-  
weth anye man of an others  
election but euerye man may  
knowe his owne thoroꝝe his  
sayth and wil that he hath to  
fulfil the law of god. Of this  
sensible cōgregacion of Christ  
was Judas, yea & al the other  
which after forsoke Christ, ne

B.ii. ther

of Baptisme.

ther wiste the apostles but **J**udas had bene of the electe sanctitified and inuisible con- gregation of Christ aswell as Peter or John so **h** oure iud- gement recoiteth al faythful & chose **h** seme to be, but christ knoweth them that are hys and them that shall forsake hym.

**T** Howe is they? an opinion rylen among certeine whiche affirue that chyldey mai not be baptised vntill they come vnto a perfecte age, and that because they haue no faithe but verely me thynketh that they are farre frome the me- kes of Christ and his spirite whyche when chyldey were broughte vnto hym receyued them



## A declaracion

the louingly & imbrased them  
in his armes Mathew. ix. & Mat. ix.  
when his disciples blamed the  
bryngers he cauled them vn  
to hym sayeng, suffer children  
to come vnto me and forbed  
them not, for of suche is the  
kingdome of heauē luke. xviij. Luke. xviij.  
And albeit they haue no faith  
but are onely of þe Inuisible  
congregacion that is w<sup>o</sup> oute  
spotte or wrinkyll: yet as I  
haue said they haue a promise  
aswell as the children of the  
Hebrewes, by the which they  
are of the uisible congregaci-  
on whiche thing only is testi-  
fied in theyr baptisme. So it  
appeareth that these men are  
ignorante what baptisme is.  
For oure baptisme dothe not  
B.iii. testifi-

## of Baptisme.

testify that we are of that pure congregacion whiche were chosen & sanctified in Christe before the worlde begā which haue theyr names witten in the booke of lyfe of the which it is not possible ꝑ one shoulde perishe for then were it false testimonie: seing many which are baptised fal after ward into perilous heresies and vtter disperacion whiche bryngeth the vnto death euerlastyng. And as for sayth if they haue none when they are baptyfed let the pray vnto God to gyue it the afterwarde for the lacke of sayth hurteth not the sacrament but the sacrament maye be aswel ministred vnto a miscreaunt as to a faithfull, if he saye

## A declaracion

say that he hath sayth or haue  
any promyse of God but thys  
mater will I passe ouer for I  
truste þ englishe vnto whome  
I wyte this haue no suche o-  
piniōs. Now will I proceade  
with þ seconde poynte of this  
sacrament whiche is the signi-  
ficacion. The significacion of  
baptisme is discribed of Paul *Roma. vi.*  
in the. vi. of the Romaynes. þ  
as we are plounged bodily in-  
to the water. Euen so we are  
deade and buried with Christ  
from synne and as we are lyf-  
ted agayne oute of the water.  
Euen so are we ryse w Christ  
from oure synnes þ we might  
hereafter walke in an newe cō-  
uersacion of lyfe, so that these  
two thinges, that is to be plu-  
ged



## of Baptisme.

ged in the water and lifte by  
agayne, do signifie and repre-  
set the whole pithe and effecte  
of baptisme that is the morti-  
ficacion of oure olde Adam.  
and the rysynge vpe of oure  
newe man. What is the olde  
Adam: verely euē that by na-  
tural inheritaunce is planted  
thorow Adams fal in vs as to  
be vnfaithful angry enuious  
couetous, slouthful proud &  
vngodlye these & suche other  
vices, where with oure nature  
is benimed, oughte we with  
al diligence to cute of and mo-  
tifie that we maye daylye be  
more pacient liberal and me-  
cyful accordinge to that our  
baptisme doth signifie In so-  
moche that a Christen man

old, & I dare,  
what it is:

—otv

### A declaracion

life is no thinge els saue a cōtinual baptisme, which is begonne whē we are dipped in the water & is put in cōtinual bre & exercise as longe as the infection of sinne remaineth in our bodies whiche is neuer vtterly bāquished vntyll the houre of death, and there is the greate Goliath slayne wyth his owne sword, that is death, whiche is the power of synne, & the gate of euerlastyng lyfe opēeth vnto vs, and this is Daule to be Gala. iii. vnderstande. Galathians. iii.

where he saith. All ye that are *Ac. 2. 28*  
baptised haue put Christe on *baptised*  
you, that is you haue promi- *for p-*  
sed to dye wyth Christe as *our selfe*  
toutchyng your synnes and *what is*  
woorde *is, not*

## of Baptisme

worldly desyres passed and to  
become a newe man or crea-  
ture or mebre of Chyste, this  
haue we al promised vnto the  
cōgregation and is represen-  
ted in oure baptisme. But a-  
las there are but fewe which  
in dede fulfyll that they pro-  
myse, or rather that the Sa-  
crament promiseth for them.  
And for thys cause it is cal-  
led of Paule the fountayne  
of the new byrth and regene-  
ration. Cite. iiii. bycause it sig-  
nifieth that we wyll in dede  
renounce and vtterly forsake  
our olde lyfe and purge our  
membres from the workes of  
iniquitie thorowe the vertue  
of the holy gooste, whiche as  
the water or fyre doth clense  
the

Cite. iiii.



### A declaration

the bodye: Euen so doth it purifie the hert from al vncleanesse, yea it is a comon phrase in scripture to call the holye goste water and fyre, because these two elemētes expresse so liuely his purging operation.

**N**ow haue we expounded the signification of baptisme whiche signification we may obtayne onely by fayth, for if thou be baptised a thousande tymes wyth water and haue no fayeth it auayleth the no more towardes God, then it doth a gosse when she ducketh her selfe vnder þ water. Therfore if thou wylt obtayne the profit of baptisme thou muste haue faith, that is, thou must be surely perswaded that thou  
**art**

## of Baptisme.

John. iii.

art newly borne again not by  
water onli but by water & the  
holy gost, John. iii. & þu art be-  
come the child of god thy sin-  
nes not imputed to þu, but for-  
geuē thorow the bloud & pas-  
sion of Christ according vnto  
the promise of god. This faith  
haue neyther the deuyls nei-  
ther yet the wycked. For the  
wycked can not beleue the re-  
mission of their synnes, but  
fal vnto vtter desperation &  
make God a lyer as much as  
in thē is. For they beleue not  
the testimony which he gaue  
his sonne, & this is that testi-  
monie, that al which beleaue  
on him haue everlasting lyfe  
John. v. And þu deuils cā not  
beleue it, for they haue no pro-  
mise

John. v.

## A declaracion

mise made vnto them. Thus  
thorow Chyistes bloud, wher  
of oure baptisme hath his ful  
strēgth & vigour, are we rege-  
nerate & made at one w<sup>th</sup> the  
father. For by oure first & na-  
tural birth, we are y<sup>e</sup> children  
of wrath. Ephe. ii. & the ene-  
mies of God. Ro. vi.

Roma. v.

Finally baptisme is an ordi-  
naunce institute of god (& no  
practise of mā's imaginacion)  
put in v<sup>se</sup> in Chyistes tyme &  
after his resurrection cōman-  
ded to be ministred vnto al y<sup>e</sup>  
beleue, whether thei were Je-  
wes or gētils. For Christ saith  
to his apostles. Go ye & teach  
al nacions baptising them in  
the name of the father, and of  
the sonne, and the holy gooste.

Mathe. xxviii.  
the last.

Mathe. xxviii.

Whe-



## of Baptisme

Wherefore althoughe it seame  
neuer so exterioꝝ a thinge, yet  
oughte it to be had in greate  
pryce and much reuerence be-  
cause it was commaunded of  
God to be done. Beside that it  
is an outwarde signe oꝝ wyt-  
nesse vnto the cōgregation of  
the Inuisible promise geue be-  
fore by grace vnto euery pri-  
uate man and by it doeth the  
cōgregation receyue hym oꝝ  
penly to be counted one of the  
whiche was firste receiued by  
faith oꝝ thoroꝝ & grace of the  
promise it putteth vs also in  
remēbraunce & we aduertisynge  
the kindnes of God & our pro-  
mise in baptisme maye learne  
to dye and mortifie oure rebel-  
lynge members otherwise, gy-  
ueth

## A Declaration

ueth it no greace nether hath  
any secret vertue as we haue  
sufficiently proued and ther-  
fore is he soze to blame that so  
briadusydly cōdēpneth these  
Infantes iudgyng hys bro-  
ther whiche is in Gods hande  
yea & peraduenture baptised  
in Chyestes bloud for Goddes  
election is vnkowne to mā.

Now wil I endeuiour my self  
to ouer throwe and vtterlye  
putte out the seconde erroure  
which hath longe reigned and  
seduced manye and that is of  
them whiche so stronglye like  
vnto the weke ceremonies.

Cōcerning the ceremonies of  
baptisme ye and all other, we  
muste behaue oure selues wy-  
sely as charite teacheth vs se-  
kyng

## of Baptisme

kyng the profytte of manye  
that they maye be saued we  
musse consyder that we haue  
oure conuersacion with men  
in this world of the which the  
molte parte knowe not God.  
Some are yonge some weke,  
some peruerse and some styffe  
necked and obdurat vnto the  
yonge ceremonies, whiche al-  
thoughe they bee not noy-  
some vnto the sayth nor con-  
trarpe to the worde of God,  
yet wyll it be harde to fynde  
suche. They are good & erpe-  
diēt (as milke) to leade þ yong  
tenderly into the more perfite  
knowledge of god. The secōde  
sort are þ weke vnto whō in al  
thiges it behoueth vs to haue  
respekte and beare theyr infir-  
mities



## A declaracion

mites by charite for their sake  
actes. xv. dyd Paule circum-  
cise timothe yea and for theyr  
sake he had lyuer to captiue  
his liberty & neuer ate fleshe  
nor drynke wyne the to offēde  
one of them, the thyrde kynde  
of men are perfitte I meane  
not so perfyt þ they are cleane  
with out sinne hauing no re-  
maintes of olde Adam assay-  
lynge them for suche are there  
none but only Christe but I  
cal the perfit which haue per-  
fit knowledge in þ vse of thin-  
ges which know, þ what soe-  
uer entreth into þ bealy defi-  
leth not the mā, which knowe  
that al such thynges be pure  
vnto them that are pure Tite  
i. which know that if we eate  
C. i. we

Actes. xvi.

Math. xv.

Tite. i.

## of Baptisme.

1. Cor. vii. viii.

we are noting the better or if  
we eate not we are nothing &  
worse. i. Corinthe. viii. these  
are fre betwene God and theyr  
conscience & may vse althinges  
howbeit they are yet bounde  
as concerninge theyr neigh-  
boure which is weake and hath  
not the knowledge, yea bounde  
vnder the payne of synne to  
abstayne from woundinge of  
their conscience for he sinneth  
agaynst God & woundeth an  
other mans conscience. i. Co-  
rinth. viii. the fourthe kynde  
are selfe willed and obstinate  
which put confidence in such  
indifferent thynges. For I  
thynke them not nedefull vnto  
our saluacion. The ought  
we to resist in the face & not

1. Cor. vii.

to

## A declaracion

to yelde an yenchē vnto them  
as Paule giueth vs ensample  
which wold not for theyr plea-  
sure circuncyse Titum but  
btterlye resisted theyr obdu-  
rate ignorance. If thou make  
this deuisiō, thou shalt know  
howe to be haue thy selfe to-  
wardes al men, but now it is  
mete that we shewe the which  
are þ ceremonies of baptisme.

**T**he Ceremonies of bap-  
tisme are easlye expressed if  
thou knowe whate the sub-  
staunce of it is and howe the  
apostles ministred it & where  
maye we haue that better ex-  
pressed then actes. viii. where  
Philip baptised the Eunuch  
chāberlaine to þ quene of Cā  
dace, this Eunuch did know

Actes. viii.

C.ii. ledge



## of Baptisme.

ledge þ Jesus was the sonne  
of God whiche is the signe of  
our fayth and desired baptis-  
me and Philipp at the next  
water they came to, washed  
him in the name of the father  
and of the sonne and of the ho-  
ly goste there wyl no man de-  
ny but that, that baptysme  
was as full and as good as  
oures and yet was there ne-  
ther fonte nor holy water, can-  
dell, Cream, oyle, salt, godfa-  
ther, or Godmothers, or any  
other, popatrie. Wherfore we  
maye conclude that al these  
thynges are but ceremonyes  
that is to saye exterior thyng-  
ges whiche make baptisme ne-  
ther the better nor worse of a  
myte, thus saye I not to haue  
these

## A declaration

these ceremonies þ wāt iudge-  
ment, disanulled whiche are  
not noysome to oure sayeth,  
for feare of offending þ weake  
but onelye that thou mayest  
knowe howe to vse them, as  
indifferent and to put no con-  
fidence in thē. For thē should  
they hurte and vntquiet oure  
conscience, if thoroowe negli-  
gence or other wise any thing  
were vndone, and so shoulde  
they be an occasion to plucke  
vs from Christe, whiche were  
institute for a meane to bring  
vs vnto him. Therfore þ Se-  
niours and ministers of the  
congregations oughte to in-  
strucke theyr flockes to take  
these thiges indifferēt, which  
neyther saue nor dāpne whe-

C.iii. ther

## of Baptisme.

ther they be done or vndone.  
And if they perceyue the peo-  
ple cleaue to soze to them, the  
ought they to seke out a time  
conuenient, and to abrogate  
or alter those cerimonies or  
elles they can not escape the  
wraathe of God. For they that  
seke health in suche cerimo-  
nies are fallen fro grace and  
treade vnder theyr fote the  
bloude of Christe: vnto theyr  
condempnation. But theyr  
bloude shall be required at  
your handes, whiche better  
shoulde haue instructe them.

Ezechl. xxxviii.

149  
abrogation

or alteration

of

cerimonies

or

of

And as concerning the abro-  
gation or alteration of cere-  
monies we haue a Godly en-  
sample of the Sabaoth. The  
Sabaoth was institute and  
com-



## A declaration

comāūded of God to be kepte Exod. xx.  
Deut. v.  
of the chyldren of Israel. Not  
wythstanding because it was  
a signe or a ceremony and did  
signifie vnto the that it was  
God whiche sanctified them  
wyth his spirite, and not the  
selues wyth theyr holy wor-  
kes. And because also that all  
ceremonies and shadowes cea- Exod. xxxi.  
sed whē Christ came. So that  
they might be done or left vn-  
done indifferently, Our fore-  
fathers, which were in the be-  
gynnyng of the church, dyd  
abrogate thys Sabaoth to  
the entent that men myghte  
haue an ensample of christen  
libertie and that they myght  
knowe that neyther the kee-  
pyng of the Saboth nor of a-

ny other daye is necessary according to Paule. Ye obserue dayes, tymes and monethes I am afrayed of you that I haue laboured in vayne towarde you. Howe be it because it was necessarye that a daye shoulde be reserued in the whiche the people mighte come to gyther to here the worde of God they ordeyned in the stede of the Sabbaoth which was saterday the next day folowing whiche is Son day and although thei might haue kepe the Saterdaye w<sup>th</sup> the Jewes as a thing indifferent: yet dyd they muche better to ouerset the daye to be a perpetuall memorye that we are fre and not bound to any  
daye

## A declaration

daye but that we may do all  
lawfulworkes to the pleasure  
of God & profyt of our neigh-  
boure and it were at this ty-  
me very expedient yet ones a  
gayne to ouer let our Sabba-  
oth which is the Sondag (be-  
cause the ignozante people do  
couit it as necessary) vnto the  
mondaye or tewysday For we  
are in maner as superstitious  
in the Sondag as they were  
in the Satterdaye, yea, & we  
are moche madder. For the ie-  
wes haue the word of God for  
they? Satterdaye lithe it is  
the Seuenth daye and they  
were commaunded to keepe  
the Seuenth daye solempne.  
And we haue not the word of  
god for vs but rather against

vs



## of Baptisme.

vs for we kepe not the seuēth  
day as the iewes do. But the  
first whiche is not cōmaūded  
by Goddes lawe but Paule  
byddeh that no man Judge  
vs as concernynge holy daye  
meates and suche other exte-  
ryour thynges yea and in no  
wyse wil he ꝑ we obserue thē  
cōtynge them more holy thē  
other daies. For they were in-  
stitute that the people shoulde  
come to gether to here God-  
des worde, receyue the sacra-  
mentes and gyue God than-  
kes. That done they maye re-  
torne vnto theyr howses & do  
their busines aswel as any o-  
ther daye. He that thinketh ꝑ  
a mā synneth which worketh  
on the holy daye, yf he be weke

*Tollo. ii.*

## A declaracion

or ignoraunt ought better to be instruct and so to leaue his holde. But if he be obstinat & perseuer in his sentence, he is not of God, but of the deuill, for he maketh synne in suche as god leaueth fre. According to this ensample wold I that oure ceremonies were altered because as I haue sayed ) the people seke helth in them.

And what vilany can they do more to Chrystes bloude?

¶ And as concerning godfathers & godmothers they promise for theyr godchildre that they shall mortifie the rote of synne which spryngeth in the bodie & subdewe theyr lustes vnder the lawe of God.

They promise also that they wil

## of Baptisme

wyl instructe and brynge vp  
they? godchylde in the fayth  
of Chyriste: whiche office per-  
teineth vnto they? parentes,  
for they are commaunded of  
God to teach they? chylde.  
So that the parentes should  
be other alone, or at the leaste  
the chiefest Godfather. But  
now a daies the fathers may  
not be suffered to knowe any  
thyng of them selues. Howe  
shoulde they then instructe  
they? chylde. They keepe the  
scripture and worde of God  
from you, and beare you in  
hande that it is herisie. Alas  
howe longe wyl you lacke vn-  
derstandynge: perceyue you  
not yet that they would kepe  
you in darkenes because you  
shoulde

Exod. xii.

Deut. xii, v.



## A declaracion

Shoulde not espye they: pryuy  
practise and slightly conuey-  
aunce? Are you so made & this  
blessed worde which made the  
euyl good, wyl make the good  
euyl: thynke you that thys  
holosome medicine whiche hea-  
leth all infirmities is now  
chaunged into such a nature  
that it wil poyson you? Are ye  
so simple and chyldeyshe to sur-  
myse that this godly doctrine  
whiche discloseth al hipocrisie  
and confoundeth all heresies  
shoulde make you to erre and  
fal into heresies? I pray God  
geue you eyes to se, eares to  
heare, and open your hertes  
that you may perceyue what  
his pleasure is. For surely ig-  
norauicie shall not excuse you

of Baptisme.

Ezech. iii. xxx.

(as Ezechiell speakyng in the person of God) sayth vnto the curates. Thou sonne of man, I haue made the an ouerseer vnto the house of Israel, thou shalt heare the worde of my mouth and shalt shewe it the frome me. If I saye vnto the wycked thou shalt suerly dye a y<sup>e</sup> shew hym not, nor exhort hym to turne from his wicked way that he may liue: then he shall dye in his wickednes, but I wyll require his bloude at thy hāde. Yea, and if the righteous turne from his ryghteousnes and do iniquitie: he shall die although thou shewe it hym not, he shall dye in his synne, but I wyll require his bloude at thy hande.

Take hede

**A declaration**  
hede you curates vnto your  
charge, and let no man  
excuse hym selfe tho=  
rowe igno=  
raunce.

**¶ I A I S .**

**Imprinted at Lōdō by Ihon**  
**Dave, dwellynge in Sepul-**  
**chres parishe, at the signe**  
**of the Resurrection, a**  
**little aboue Hol-**  
**burne con-**  
**dite.**

**Ca priuilegio ad impri-**  
**mendum solum.**